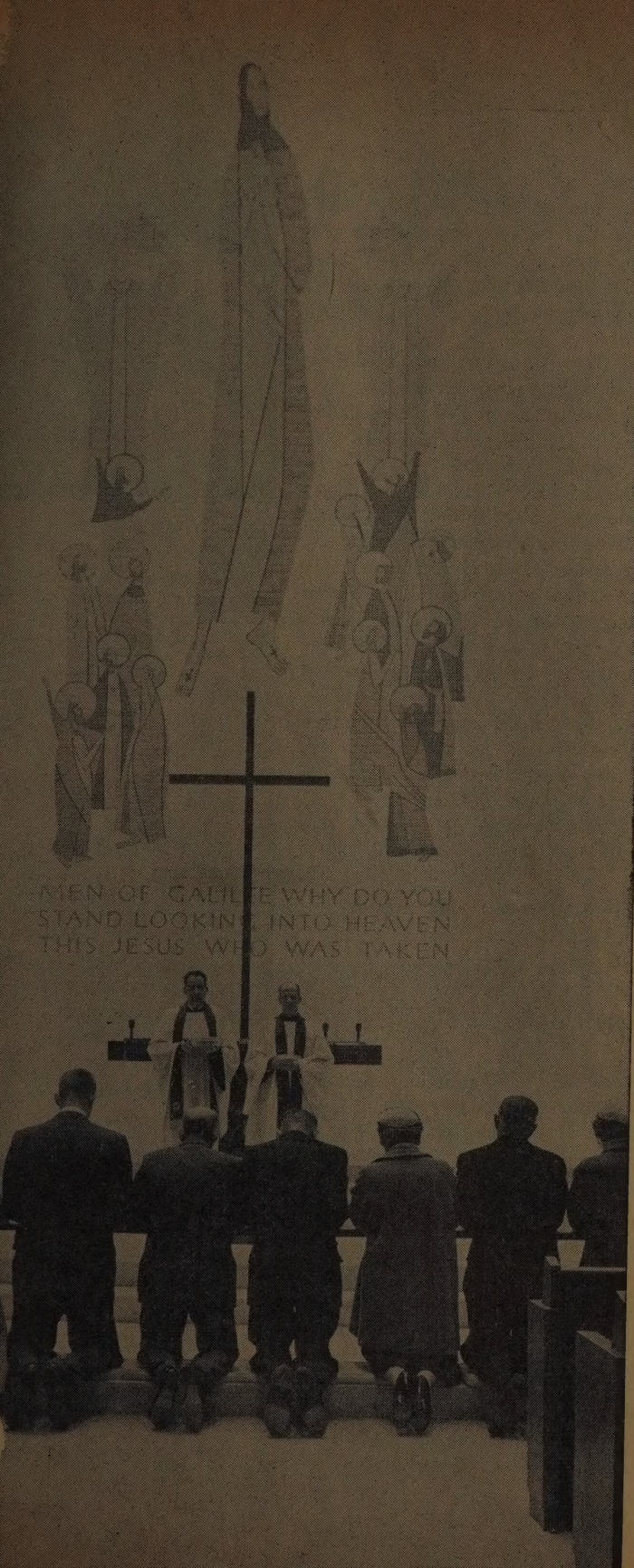
Lutheran Herald

Feb. 3, 1959 • Vol. 43 • No. 5



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We love thine altar, Lord;
O, what on earth so dear!
For there, in faith adored,
We find thy presence near.

Chancel of Our Savior's Lutheran Church, Sioux Falls, South Dakota. (See page 6)

The Children of Haalogaland

On a Thursday in July we were to have a children's service in Tana. The preceding evening we had a teachers' meeting. There had been a pouring rain all day. "You may be sure the children will come anyway," said the teachers. "Just now a number of them came over the mountain. They have walked four miles and are soaking wet, but are so happy to be here. Many of them have never seen a church before."

This might sound encouraging, but it made me uneasy. When we arrived at the church the following day, there were one hundred children present. How would they acquit themselves on the church floor? One is accustomed to seeing them bashful at the first, but, dear me, since they had never before seen a church, they would probably be unapproachable because of their embarrassment. Then, too, there was this to add to the perplexity of the situation: very few of them spoke Norwegian in their homes. They spoke either Finnish or Lappish. So I had a three language gathering before me. From experience I knew how awkward it would be to have to use an interpreter. When that is necessary, it seems all informality ceases. On the other hand, I felt that if ever there was a time I must do my utmost, it was with these children. Four miles across the mountain—never seen a church—were happy. It was disquieting.

On that large church floor in Tana, they stood arranged in rows—the boys on the men's side, the girls right across. I walked down and took my place between the rows as they sang a hymn to begin with. That day the bishop was more nervous than the children.

Much depends on having the first question so plain and easy that they can answer at once. One must ask very simply and speak slowly and distinctly.

"What — is — this — house — called — we — are — in — now?"

Quick as a shot: "Church."

"Yes, it is a church. But why do we have these houses which we call churches?"

Several hands were raised. I pointed to a Lapp boy.

"For upbuilding" (edification).

"That's right! we use them for upbuilding. (Then in my delight I forgot my resolve to proceed with caution, and put this difficult question): "But, when you say up-build-ing, there must be something we are to build up here in the church."

The boy raised his hand. A nod from me brought this: "We are to build eternal life in our hearts."

It took me awhile to pull myself together. Never had I received an answer like that. Later I asked the teacher about it. No, they had no idea where the boy had gotten it. And this was a twelve-year-old Lapp boy. It could not be found in any book, as far as the teachers knew. Had he heard it at home? I do not know. At any rate, that answer was made. I have published it far and wide. I have said that from that boy I have learned what a congregation is. A congregation is a group of people who help one another to build eternal life in their hearts.

EIVIND BERGGRAV

Bishop Berggrav addressing the Ge Convention of the ELC, June, 1954.

The sketch in the adjoining colu taken from the Bishop's best known "Land of Suspense" (American ed Augsburg Publishing House, 1943 tells of the "catechisation" (oral exa tion) of the children in a congregati Haalogaland, Norway's northernmost cese. This was the diocese Bishop grav served before becoming Bisho Oslo.

In this issue . . .

Cover—Photo by Joel Strasser; word verse 4 of Hymn 239, Service Bo and Hymnal.

The Children of Haalogaland

Less Confusion, More Confession

The Design Is Twentieth Century

It's All in a Day's Work

Karl A. Olsson: Dimensions

For the Family Altar

The Church in Today's World

Within the ELC

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Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minn. under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

church names —

Less Confusion, More Confession

Charles Lutz

erger-minded Lutherans of several church bodies e been thinking and shouting a lot lately about the ber names for synodical groups. It's been a healthy g, too, for it's reminded many of us who take them granted that names are important.

ut isn't it about time we apply some of this concern names on the local level? Lutherans should be just areful about the labels they give their congregations hey are about names for general bodies. Probably e so—in terms of public relations and witness to the munity.

or names *are* important. Certainly modern advertis- has taught us that. Names are more than mere ls. Names express something, always—to different ple perhaps a whole assortment of varying connota- s and implications. If only the practical matter of tification were important, we could get by with bers or place names (as too many congregations in do).

he name of a Christian congregation ought to *con-* something. Many congregational names do, but y others confuse instead. As an example, there's story which was recorded recently in a *Christian ald* article by Willmar Thorkelson:

wedding was to be held at St. Paul Lutheran rch. A group of out-of-town guests found the place, a wedding did indeed begin at the announced r. But it was the wrong couple! In fact, it was the ng church. Later the confused guests discovered that should have been at another St. Paul Lutheran a blocks away, where *their* friends were being wed he same hour.

ch confusion, said to have occurred in Minneapolis w years ago, has frequently resulted from the way herans name their congregations. This story illus- s just one of the ruts we're in: monotonous repeti- of a few favored names.

In the American Lutheran Church, for instance, every fourth congregation is named either St. John or St. Paul. Just five names (the same five) identify half the congregations in both the ALC and the Lutheran Church—Missouri Synod.

Congregations of The Evangelical Lutheran Church show a good deal more variety in names. But less than half bear a name which is in any way confessional—that is, one which says something about the faith of those who worship there.

Most popular name among ELC congregations is *Our Savior*. But it's close. The favorite is used 173 times, *Trinity* is used 164 times for runner-up position.

We're the First

It's interesting to note that there are synodical favorites within Lutheranism. Among Missouri Synod congregations, Trinity easily ranks first, but it's fifth in the ALC. And Our Savior, the ELC's favorite, stands an insignificant 20th in the ALC.

Both Our Savior and Trinity are traditional names, and thus may lose a little through over-use. But they're still good confessional names for a community of believers—they proclaim a *faith* to the community. Such names are also a testifying reminder to the member himself, which can be equally important.

But take that next name on the ELC popularity list, which is *First*. It has no theological, or even churchly, flavor. If those who have chosen "First" as a name will forgive the thought—it seems to be a rather self-congratulatory or self-centered selection, when you stop to think about its meaning. What purpose can such a name have, other than to say: "We're the *first* Lutheran congregation in this town; and we want to keep reminding people of that fact."

A related name suggesting pride in the happenings of local history is *First English,* which in 1959 serves only to remind folks that we once had some pretty big battles about language in worship. *First English* hangs on as the name of 19 ELC congregations, while just plain *English* identifies 10 more.

One more side observation on the business of being first: in some cases "First English" is today shortened to simply "First." Deliberately or not, the abbreviation again gives the impression of back-patting *first*-ness, whereas the congregation involved may actually be the third or fourth Lutheran church to be organized in the community.

A Confessional Flavor

Well, if a name like "First" leaves something to be desired, what *is* a good guide for selection of meaningful congregational names? The *American Lutheran* magazine recently carried an editorial on the subject, in which this paragraph appeared:

"We agree with Dr. C. F. W. Walther . . . [who] insisted that a church name should contain a confession —and he was clearly *not* thinking of a denominational confession. . . ."

Dr. Walther, founder of the Missouri Synod, meant that a congregation in its name should confess more than that it's Lutheran, or located in this or that town. A church's name, he felt, should say something significant about the kind of people banded together under that name, something having witness value to the community, something more important spiritually than that we are "first" (or "central"?).

Examples of good confessional names would be *Immanuel,* or *Redeemer,* or *Grace.* Some such words (like *Grace, Peace, Hope, Faith)* may seem so common as to be meaningless. But these one-syllable terms are loaded with Christian meaning and provide a great opportunity for witnessing to both members and community, for educating in the distinctive Biblical thought behind the word.

Many of our favored church names have a confessional flavor, but it's rarely exploited fully, sometimes not even explained at all. How many members of *Immanuel* or *Emmanuel* congregations, for instance, know that the word means "God with us," that it contains sermons full of meaning about the Incarnation, God's invasion of the world in Christ?

There Are the Saints . . .

What about saint names? They certainly can have an educational value, and also suggest to the world that a congregation wants to relate itself to the Church catholic of all time.

There was a time when nearly all Christian congregations were named for saints, and each parish annually observed its "birthday" on the appropriate saint's day. Today, members of saint-name congregations should at least make an effort to know a bit more than usual about the figure under whose name they are banded together.

(Incidentally, the members of "St. John" churches—31 in the ELC—don't really *know* under whose name they're dedicated, simply because in church-naming we haven't bothered to distinguish between St. John the Evangelist and St. John the Baptizer! The same holds for St. James the Greater and St. James the Less).

And why don't we honor a few of the other saints we've completely overlooked? The Virgin Mary has not a single ELC congregation named for her. This may be understandable, but is it justifiable? If it's fear of Mary-worship, are hundreds of congregations in danger of worshiping Paul or Olaf or John (either one)? There will be one *St. Mary* congregation in the American Lutheran Church—contributed by the UELC.

There are a few churches named for Sts. *Timothy, Andrew, Stephen, Joseph* (plus *St. Ansgar* and *St. Hans!).* But none use the names of Sts. Thomas or Philip or Simon or Bartholomew or Mary Magdalene. And none are titled All Saints or Holy Innocents.

. . . And the Heroes of Church History

The heroes of church history before the Reformation are almost completely ignored. How about Sts. Augustine or Ambrose or Athanasius—all acclaimed in the Lutheran Confessions? The only later saints remembered are Scandinavian ones, who were doubtless more Romanist than Augustine.

The ELC has very few congregations named for Martin Luther (as in "Martin Luther Lutheran Church"), which is just as well. Using Luther's name twice is quite a bit more popular in the German-background synods.

Old Testament heroes are almost entirely ignored. But not Biblical place names. *Bethany, Bethlehem, and Bethel* rank sixth, seventh, and eighth in popularity. *Zion,* which refers to Jerusalem's temple area ("the habitation of the Lord"), stands fourth.

Such place names as the above are probably well enough known to be identified by the general public. But what about *Shiloh, Siloam, Zoar, Tabor?*

The ELC's Scandinavian background is still very evident among names of its congregations. Besides the 41 named *St. Olaf,* there are 16 called *Norway* or *Norwegian,* 15 using *Scandia* or *Scandinavian,* plus nearly 100 others also having distinctively Norwegian names.

Cities in Norway are especially popular. There are *Bergen* (8 times), *Holden* (7), *Stavanger* (6), *Nidaros*

ELC'S TOP TWENTY

Name	No.
(1) Our Savior	173
(2) Trinity	164
(3) First	151
(4) Zion	106
(5) Immanuel-Emmanuel	78
(6) Bethany	75
(7) Bethlehem	60
(8) Bethel	49
(8) Grace	49
(10) St. Paul	42
(11) St. Olaf	41
(12) St. John	31
(12) Calvary	31
(14) American	28
(14) Faith	28
(16) Central	22
(16) St. Peter	22
(18) Salem	21
(18) Hope	21
(18) Christ	21

), *Trondjhem* (5), *Dovre* (5), and *Vang* and *Fron* d so on. Seven congregations honor a recent Norgian saint—Hans Nielsen Hauge.

Many of the Norwegian names appearing just once twice have an extremely strange look to a non-Norgian. The ALC, on the other hand, has very few nnants distinctive to its German origin, but ELC ple will still have a little fun in post-merger days uthing such names as *Hoffnungstal* and *Neudoerfer* d *Glueckstal*!

Strangely, 28 ELC congregations are named *Ameri-*, perhaps to emphasize the transition from Norwe-n. One wonders how members of these congregations ed up in the debate on the name of the new church whether or not it should be called The *American* theran Church.

For a congregation, at least, the name American seems have no confessional value.

Congregations named for local geography aren't quite numerous as in general Protestantism—but almost. re than a third of the ELC's 2,600 congregations local place names—924 of them, while the ALC has y 82.

No doubt in large cities there's some convenience in ntifying a church as the one on "Main Street," or being in a certain suburb. But what possible value here in naming a small-town congregation after the village in which it's located, or the valley or creek or prairie nearby? Certainly the locals know *where* it is, or can easily find out.

Yet close to a thousand of our ELC congregations identify themselves in this way. If you're interested, there are 54 named for creeks, 43 for valleys, 42 for lakes, 25 for prairies, 21 for rivers. About one in ten uses some such reference to the topography.

And there's some real humor in this category (no offense intended—these *are* amusing when you run into them as names in a list). For instance, we have *Kickapoo* and *South Kickapoo*—makes one think of Al Capp's "joy juice." The all-time favorites, though, should be *Old East Paint Creek Lutheran Church* and *Old West Paint Creek Lutheran Church!*

Every week in the ELC, names like these are dropping off the list, replaced by more confessional names. If your church needs a name—or a better name—why not consider some of the many meaningful, faith-confessing possibilities which we haven't really tapped?

The great events in the life of our Lord are slighted much too much. *Calvary* (a place, but equally an event) is the most popular, in 12th place. Then way, way down the list come *Ascension* (only five so named), *Resurrection* (one), and *Advent* (one).

Missing entirely are such significant names as *Incarnation, Epiphany, Redemption, Atonement, Holy Nativity, Transfiguration,* etc.

If you're looking for a name you might keep in mind also that ELC congregations have overlooked the Holy Spirit as a name-lender. (So have other Lutheran bodies —the ALC has just one *Holy Ghost* congregation.)

On the other hand, the second Person of the Trinity is honored frequently, and in an imaginative variety of ways. Besides the over-all favorite, Our Savior, designations of our Lord include *Christ* (21 times), *Redeemer* or *Our Redeemer* (17), *Good Shepherd* (16), *Christ the King* (7), *Prince of Peace* (7), plus *King of Glory, Messiah,* and *Shepherd of the Hills.*

The list of new confessional names is growing. Many young congregations apparently recognize that a church's name *can* be an asset, if it's a meaningful name and if people know what it means. On the whole, ELC mission congregations are using more imagination, less imitation, in selecting their names.

But a church's name is still not as important to us as it was to a previous age in the church. In centuries past the feast of title of a parish church was a major festival ranking with Christmas, Easter, and Pentecost.

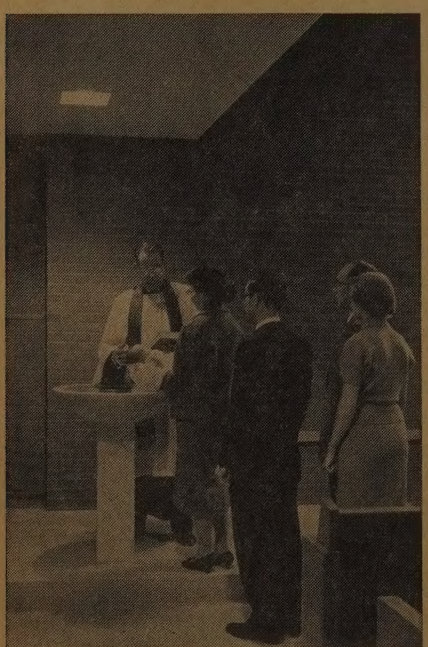
There was a time when monotonous similarity and foreign-language influence in Lutheran congregational names produced mostly confusion. Let's hope we're now on the road to less confusion, and more confession!

The Gospel is ageless —

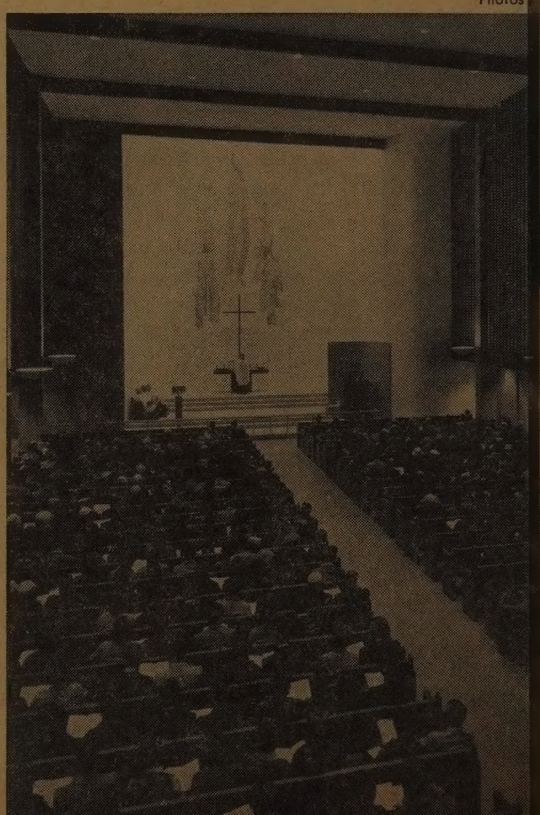
The Design is Twentieth Century

"The ageless gospel of the Crucified and Arisen Christ set forth in the architectural language of the Twentieth Century. . . ."

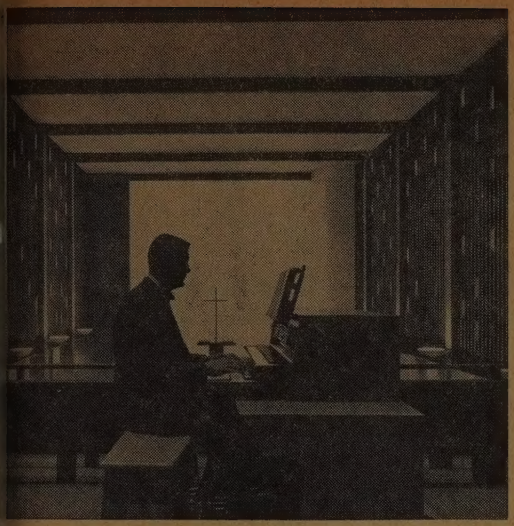
These words describe what has been called the most beautiful church in the ELC—Our Savior's of S Falls, South Dakota. Our cover picture and those these pages show some of the beauty of design achi by the architects, Harold Spitznagel and Associates



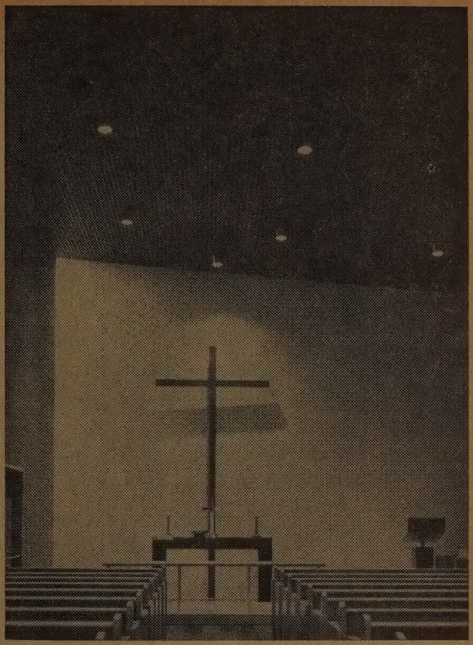
Photos



In the main sanctuary (right), the black marble altar and black oaken cross provide both a liturgical and visual point of focus, while soaring above cross and altar is a dramatic mural painting of the Ascension by Robert Aldern. The baptismal font (above) is of white Italian marble.



A spacious balcony at the rear of the nave accommodates the pipe organ, the choir, and the controls for radio broadcasting. Organist and choirmaster is Dr. Arnold Running of Augustana College.



To provide a smaller but equally worshipful setting for weddings, funerals, and other services, a chapel seating 120 has been included in the building.

There are 26 classrooms equipped with folding partitions, which permit the use of the room by two classes at the same time.

Offices, a youth room, a specially designed choir rehearsal room, and a large congregational fellowship hall with fully equipped kitchen complete the facilities. The first service in the new church was conducted by Pastor Howard M. Blegen on Dec. 7, 1958.

It's All in a Day's Work

By Herman E. Jorgensen, Jr.

The time is 10:30 on a Monday morning. The intercom buzzes. The voice from the outer office is that of Precentor Gunner Martinsen, who also doubles as office secretary and bookkeeper. He announces that a couple wishes to see the pastor about publishing banns and scheduling a wedding. "Please show them in," I answer, pleased that this office call is the kind where a pastor has a chance to follow up the brief contact.

"No, better give me a couple of minutes first!" I add hastily. A quick run-down of official procedure is necessary. There are strict and complicated regulations about such things for a Norwegian State Church pastor, who is a responsible government official. And even though the responsibility does not rest directly on me, but on the head pastor, whose power of attorney I wield, I had better be sure I do things right!

The door opens and Martinsen ushers in two nervous young people. He also brings a huge record book and the church date book. The couple sit down and each produces a batch of applications and affidavits. I transcribe the information into the record book and assure the engaged couple that we will rush the banns to the publisher right away.

"Let's see now—three days at least before the banns appear in print, then the obligatory 14-day waiting period—no, you had better not figure on any date before three weeks from last Saturday. The church is available between 15:15 and 16:00 o'clock that day. 'Klokker' Martinsen will assist you with details. But what about your future plans?" I try to impress upon these young people, so obviously unacquainted with the church, though nominally members of this enormous parish, that the church is more than a public service institution.

All too quickly we are interrupted by the intercom. The waiting room is filling up. Next in line is a widower come to arrange for his wife's funeral. This time I take notes, for it may likely be that one of the other pastors can fit the service into his busy schedule. The funeral is scheduled for 11:20 on Wednesday at the crematory. And the "sørgeandakt" before the body is removed from the home will be this very afternoon at 17:00 o'clock.

Though happy to be of service to the man in sorrow, I sigh inwardly, knowing that this will to be my duty. How will I ever squeeze in the n sary preparation? It takes me so long to prepare a short devotion in Norwegian! And how often a tor is called upon to speak! I never minded tha America, using my native tongue. But my prescr daily journal shows that so far I have delivered 80 sermons, Bible studies, and talks in the four mo I have been serving as exchange pastor in Norway. the Sunday sermons get written out in full any m

The office is empty again, and I reach for my B Better begin that mourning devotional right away. no, there is the intercom again. This time it is a phone call for the pastor. Sister Ingunn, one of parish nurses, wants a pastor to call on a sick parishio I thank her and assure her it will be taken care As I hang up, I breathe a prayer of thanks for t three competent young nursing sisters on the pa staff. And the corps of faithful volunteers who a them in a type of ministry unparalleled in our parishes back home.

The telephone again. It's Pastor Bondevik, wh head pastor must keep his hand on the throttle on his nominal day off in this busy Ullern Parish, w covers a large part of Oslo's fine residential west He relays a message from the Bible hour comm at Bygdøy, the section of the parish assigned as special responsibility. Yes, I will check with the c mittee chairman tomorrow morning before visita at Bygdøy grammar school. A parish pastor is assig as ex officio member of every school board in Nor and is charged with periodic supervision of the C tianity classes in the public schools.

As I hang up the phone, I sense that the tempo in outer office has changed. One of those sudden lulls w no one on official business is present. One of the chu regulars, arriving early for a noon meeting of on the many seamen's mission auxiliaries, peeks in at door. I wave her in and thank her for yesterday w she helped serve at "kirkekaffe" after the morning s ice. Such informal get-togethers Sunday noons are q the rage in Oslo, either for the whole congregation

The chronicle of an American pastor serving in one of the largest parishes in Oslo . . .

he parish house, or privately for a group of friends n one's home.

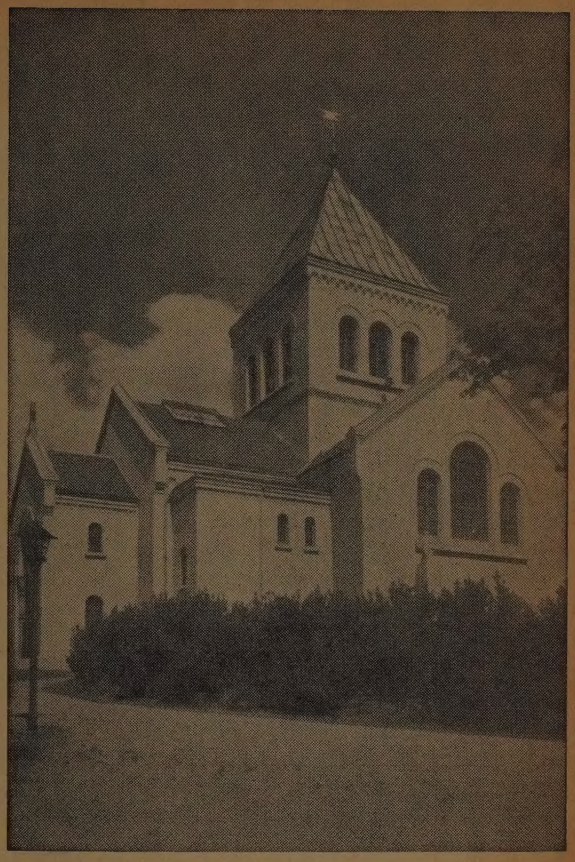
The conversation drifts to the Sunday worship itself. Yesterday it was my turn to officiate in the large, beautiful Ullern Church. Pastor Bondevik conducted the ervice in the auxiliary parish house on Bygdøy, and he curate, Pastor Odd Godal, was at our third preachng station, Smestad school.

In Ullern Church, communion is held every Sunday, xcept for an occasional family service, for which the chools within the parish each in turn assist in notifyng parents of the school children. Yesterday's comunion service was typical of Sunday worship in Norway. In spite of my "American style" 17-minute sermon, he service lasted over an hour and a half, with a bapsmal service following! But Norwegians don't seem begrudge God a bit of time spent in church—at least hose who go to church regularly. The reaction of thers would likely be different!

Though Ullern Church is large and very well filled very Sunday, it serves, after all, a parish of 18,000 peole! Of course, every person within the geographical arish boundaries is a member of the State Church, unss he personally requests that his name be dropped. lost official government records for the area are kept y the church office. And baptismal certificates are docmentary birth records. Still, having census records andy is a big help in planning "menighetsaksjoner" atterned after our P-T-R's in America. Ullern parish is eing systematically covered by a series of such visitaon efforts.

By now the sound of singing downstairs heralds the ct that office hours are over for today. My congenial sitor scurries tardily off to her meeting. Martinsen athers up his things and calls a cheery goodbye as e leaves. I snap the lock on the office door and sit down gain to review my schedule for today. But the minutes retch out as my mind begins to sort out the impresons this "bridge-building" between churches is making me.

How very dissimilar conditions are in a state church nd in our American "free" churches. Comparisons e difficult—the disparity is too great. Perhaps that is l the more reason contacts ought to be maintained nd strengthened by just such exchange programs as I



The large and beautiful Ullern Church is situated in Oslo's fine residential west end. The church is well filled every Sunday—but it serves a parish of 18,000 people!

am experiencing. I am really grateful to my church for the chance.

Some things I miss: large volunteer church choirs, Sunday bulletins, ushers, nurseries during morning worship, church councils with sweeping power to act, individual Sunday school classes and texts, the Biblical stewardship emphasis (how I hate "utlodding," selling of chances!).

A sampling on the plus side: social missions well developed on the congregational level, active Bible study groups and cells, close co-operation with the public schools, tacit recognition by everyone that the parish pastors are their pastors.

Some strong similarities: flourishing youth work, including Bible camps, intensely zealous pastors, a loyal core of active lay men and women, a Bible-centered liturgical church, pastoral counselling opportunities, "one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

Dimensions

Pancake Society

I recognize something oppositional in myself. In a universe playing "paddycakepaddycake baker's man" with all of its contours, I am beginning to long for verticality, the proud lift of a fourteen-foot ceiling and a 1923 Buick sedan so high you can walk in upright. What is wrong with our spirits that we need to flatten down and live like worms? Our ceilings lie on our heads. Our chairs are no longer thrones on which we sit straight-backed and regal but foam rubber hollows in which we slouch, sprawl, or tilt like beetles on their backs. Our cars, which once advertised the magnificence of their wheels—natural oak spokes and silver hubs—now seem to rest on rollers. We wriggle into these bugs on our hands and knees and we crawl out and shinny up the curbstone.

Heads Down!

I won't hear about skyscrapers. Once they were pilasters which soared skyward; now they are layer cakes which suggest the horizontal and earth-hugging. The reasons: technical and economic. Low things, streamlined things, cut down friction and eliminate waste. High-ceilinged rooms are hard to heat and hard to cool. High houses with upstairs and steps waste muscle energy and are poor traffic-wise. Traffic engineers can prove that if home traffic circulates bedroom-bathroom-kitchen-garage on one plane, you have a lower incidence of unproductive motion.

But there are deeper reasons: we are scared and we are wormy. We learned to keep our heads down on the infiltration course. At thirty-six inches there were 50-caliber slugs flying and some thirties. Keep your heads down! Down with your heads! Now we have constructed an architecture to match our plight. Houses and cars and chairs which can get under the trajectory. Ideas and dreams which will be only thirty-five inches high because there is all that stuff with the speed of light roaring over our heads.

Elephants

Romain Gary, the French novelist, has written a book called *The Roots of Heaven*. It is a terribly wordy book, but it presents a man who has made it his life mission to defend elephants. For him they represent a vanishing dimension of freedom and dignity in the life of man. It may be a good symbol to throw in the face of all the prudence and caution which flatten c existence. Since we can no longer say, "Stand up li a man!" perhaps we can say, "Stand up like an e phant."

Hats

Which leads me to say a word about the curre crop of women's hats. This is not safe territory, b strange as it may seem, I want to salute the latest fa ions in bonnets. I want to do this not because they a beautiful, which they are not, or understandable, whi they are not either, or because they serve as a h should serve, which they certainly do not. I want salute the hat of 1959 because it has elevation. It m look like an inverted bag with the drawstring pull or like Calvin's housecap with ear lappets, or like so sort of French market basket. But at least it does n crawl! With magnificent courage it addresses itself the stars.

Banners Flying

We need some of this boldness. Mere prudence c be a terrible thing. "Go to the ant, thou sluggard Indeed. But let us go to the ant to learn industry, n a kind of antsy prudence. Some time ago TV offer the spectacle of Braddock's men marching to their doo in brave scarlet coats and with drums beating a flags flying. So imprudent! They would have done b ter on their bellies, slithering like snakes. They wou have saved their necks. But it is a sad world whi worries only about its neck. We ought to worry a about such old and dusty virtues, such absolute museu pieces, as gallantry and grace. Which can stick out th necks. "Greet Priscilla and Aquilla, my helpers in Chr Jesus: who have for my life laid down their own neck Their *own* necks. So be it!

© Karl A. Olsson, 1959

For the Family Altar

J. R. Hestenes

Toward the First Sunday in Lent — *The Slopes of Olivet*

The Epistle: II Corinthians 6:1-10 • The Gospel: Matthew 4:1-11

Monday, February 9
THE CHRIST OF OLIVET

Read Matthew 26:30

And when they had sung a hymn, they went out to the Mount of Olives.

The Mount of Olives, just east of Jerusalem, was not a high hill geographically. It rose only two hundred feet higher than the city. But spiritually, it is the highest hill of all. For it was on its slopes Jesus went at the time of His suffering. He went there to commit Himself to the Father's will. There He finally determined to give Himself a ransom for sinners. This was the height of love. The Christ of Olivet is the Christ who makes peace between God and man.

In You, O Jesus, is our peace. For on You won it, and on the slopes of Olivet You committed Yourself to the Father's will. Lift us up to the high places of faith so that we shall trust what You have done. Bring us up to the height of sincere gratitude for what You have done. Draw us up from the plains of selfishness and set us free to serve You. Amen.

+

Tuesday, February 10
SLOPE OF SUFFERING

Read Matthew 26:38

Then he said to them, "My soul is very sorrowful, even to death."

Only Jesus could know the burden, the suffering He felt on Olivet. He was struck with terror at the inescapable experience that was now His—to be the Sin-bearer, to take the "cup" that was being offered Him by the Father. He was to suffer rejection, loneliness, the visitation of all the forces of darkness, and physical pain. He was to become sin for the sake of sinners, and He was to pay the penalty of the guilt of sin to satisfy the justice of God.

Here, O Jesus, I feel myself left behind, because I cannot begin to understand the depth of the suffering You endured in the garden. But let me not be slow in saying that in spite of my lack of understanding, I praise and adore You for what You have done. My sin was there, too, pressed upon You. Help me to know the blackness of sin, and seek righteousness. Amen.

+

Wednesday, February 11
SLOPE OF PRAYER

Read Matthew 26:44

So . . . he went away and prayed for the third time, saying the same words.

Jesus met His suffering in prayer. He did not employ prayer on this occasion only; He always prayed. Prayer was real for Jesus. And He used it on the Mount of Olives as the means of shaping Himself to the Father's will. It was not a means of telling God what to do; it was opening the door to God so that He could enter into His being and there shape Him as He desired. Three times Jesus prayed in the garden before He was helped to accept the Father's will. This was perfect prayer.

From You, blessed Jesus, we must learn to pray. Teach us through our prayers to give ourselves to God so that He may do with us as He wants. If any orders are to be given, then let the orders come from God with whom is the might and the wisdom and the love. Give us to know that true prayer works changes in the one who prays. In Your Name. Amen.

+

Thursday, February 12
TO PERFECT PEACE

Read Matthew 26:46

"Rise, let us be going; see my betrayer is at hand."

Jesus prayed hard in the garden and through this struggle He came to terms with the Father's will. He went from prayer to perfect peace. When this was done, Jesus was ready for the betrayal, the trials, the denial, the persecution, the crucifixion. The suffering of Gethsemane, the becoming sin for the sake of sinners, was past. Now He was ready to be led as a lamb to the slaughter, to be despised and forsaken. By prayer Jesus made ready to fulfill the work He came to do.

You have said to us, dear Jesus, that we must watch and pray. How much grief we could escape, how much helplessness we could avoid, if we would learn to depend on sincere prayer. Make us so love to the power of prayer that we shall know in our own lives that it is availing, that it does empower us to be faithful children of the Father in heaven. Amen.

+

Friday, February 13
SLOPE OF DISCIPLINE

Read Matthew 26:36

Then Jesus came with them to a place called Gethsemane.

Jesus was not on the Mount of Olives alone. He had with Him eleven of the disciples. He wanted their company. Eight of them were left at the entrance, and three of them, "Peter and the two sons of Zebedee," were taken into the garden. Then Jesus "went a little farther" and prayed. The disciples did not suffer as Jesus did, of course, but they were made to see that what their Master had come to do was a costly thing. It was making the supreme demand of Him, even His life.

How clearly You have pointed out, dear Jesus, that discipleship has a price; that we who follow You must take up the cross. There can be no Christianity without the cross, no discipleship without discipline; we cannot partake unless we take part. Arm us with the strength, the faith and true love, that we may be Your followers at whatever cost. Amen.

+

Saturday, February 14
WAKEFULNESS

Read Matthew 26:40

And he came to his disciples and found them sleeping.

It was to the further sorrow of Jesus that He found his disciples sleeping, while He was awake to the terrible suffering God had asked of Him. The disciples cannot be accused of being indifferent to what was at stake; it is likely that they were exhausted. But in it Jesus found a challenge: "So you could not watch with me one hour?" Their spirit was indeed willing, but the old enemy, the flesh, was having the upper hand. No true disciple of Jesus can be caught napping in the presence of the enemy.

Keep us wakeful, God, to the vital issues of life and death. Spare us from the sleep of indolence, which cannot be ours if we name the Name of Christ. Spare us from the sleep of Christian "coziness," wherein "all is well with our souls, with us and ours." Stir us out of all dangerous sleep, and make us wakeful to the work we must do for the sake of Your dear Name. Amen.

Bishop Berggrav Is Dead

Death came suddenly on January 14 to Dr. Eivind Berggrav, one of Norway's greatest modern churchmen, who wrote a notable chapter in the history of spiritual defiance of Nazism during World War II. He was 74.

Retired Bishop of Oslo and former Primate of the State Lutheran Church of Norway, Dr. Berggrav also achieved distinction as a leader of the ecumenical (church co-operation) movement which resulted in the formation of the World Council of Churches at Amsterdam, Holland, in 1948.

The tall, blue-eyed churchman, once described by a fellow-bishop as "a witness that God's words bear no chains," served as a co-president of the World Council from its inauguration until 1954. Four years before, he had resigned his post as head of the Norwegian Church because of failing health.

Among various other bodies in which Dr. Berggrav was active were the World Alliance of International Friendship Through Religion, and the United Bible Societies, a worldwide organization for the distribution of the Scriptures. He had served as president of both these organizations.

Destined to become a prisoner of the Nazis because of his defiance of their "New Order," Dr. Berggrav, whose father was also a bishop, was born Oct. 25, 1884, in the town of Stavanger. He was graduated from the University of Oslo in 1908, and the following year married Kathrine Seip, daughter of Professor Didrik Akup Seip, rector of the university who was also to become an outstanding defender of the independent spiritual life of Norway which the Nazis sought to crush.

The youthful Berggrav began his career as editor and high school teacher. After ten years of teaching he finally entered the Lutheran Ministry, serving first as pastor of the little parish of Hurdalen, 40 miles from Oslo.

In 1929, Dr. Berggrav became Bishop of Haalogaland, a rugged, isolated diocese at the northern tip of Norway. He spent ten years working among trappers, seamen, and fishermen whose lives were an unceasing struggle for survival in that Arctic area. Meanwhile he found time to write a number of religious books and articles.

Dr. Berggrav left Haalogaland, scene later of many British commando raids, to become Bishop of Oslo and Primate of the State Church in 1937. Three years later, the Nazis invaded Norway and the Primate found himself leading his Church in an uncompromising stand.

In the winter of 1941, Bishop Berggrav was summoned to the royal palace to face Minister President Vidkun Quisling who charged him, among other things, with having refused to endorse attempts to recruit Norwegians to fight with the Germans against Russia. One word led to another. Finally the Minister President bellowed: "You triple traitor! You deserve to have your head chopped off."

"Well," came the bishop's answer, "here I am."

Little surprise was felt when Bishop Berggrav was forced to resign from the Oslo See in February, 1942, and two months later was arrested and interned in the Bretvedt concentration camp near Oslo. Later he was released from the camp—reputedly on Adolf Hitler's orders—and confined instead in a summer cottage at Asker guarded by 20 men and surrounded by barbed wire. No one was permitted to see him, except his servants and nearest relatives. He was confined to an area of 500 square yards around the cottage.

During his three years imprisonment, Dr. Berggrav managed to win the sympathy and friendship of his guards, with useful results.

Once a week, he put on a pair spectacles and a false black beard, we unmolested past his guards, and mot cycled to a place where the und ground Church was holding meetin This was a stone's throw from G tapo headquarters. There, through coded information system which c ered the entire country, the bish directed the activities of the Chur after the great majority of the Churc more than 800 state-supported past had resigned at one stroke to set th Church free.

Bishop Berggrav remained a Na prisoner until the night of April 1945, when members of the Ho Front liberated him. With Norw free again, he resumed his post Primate. His first official action w to suspend all pastors who had serted the Church during its period trial. Only about 50 were affected the decree.

Following his resignation as Bish of Oslo and Primate of the St

A SPIRE IN SEARCH OF A CHURCH When Protestant parishioners planned church in the village of Imsweiler, Germa they built this church steeple first. Th they ran out of money and have been able to complete their plans. Today, wh the bell in the steeple rings, Imsweiler re dents leave their town and attend servic in a church in a neighboring village. —RNS Ph

urch, he took his formal farewell services at the Oslo Cathedral. Subuently a delegation of civic and ecsiastical leaders presented him with andsomely decorated special edition the "Ground of the Church," a ement of the Norwegian Church wn up by the bishop himself. In e had announced the determination Norwegian Lutherans during the not to surrender their spiritual nts to the Nazi occupiers.

Dr. Berggrav visited the United es in 1954 to attend the Second embly of the World Council of urches at Evanston, Ill. He made otable address on Christian unity which he warned of obstacles and led those who "simply get angry" use the Churches are as yet unpared to unite "now and on the ."

Dr. Berggrav also spoke at the bien convention of The Evangelical Lutan Church, formerly the Norwet Lutheran Church of America, at the annual conference of the heran Free Church, another body Norwegian background. Much ad-ed by American churchmen, the ner Norwegian Primate was noted his good humor and informality. y times at meetings he doffed his and invited his fellow churchmen lo the same.

an interview two years ago, Dr. grav called for a halt to the growcontacts between western Churches the Russian Orthodox Church, ging that the Russian Church ordinates itself to a godless State."

CARETAKER NOW SEMINARY PROFESSOR

The caretaker of St. James' Anglian Cathedral in Toronto has a new job. He is now professor of history at Holy Trinity Seminary, Jordanville, N. Y.

The transition was only one of a long series of strange changes in the life of Serge Ivanov.

He was an attorney in his native Latvia. He escaped to Germany in 1944, and was secretary in an Orthodox church for five years.

Then he moved to New Zealand, where he worked as a machinist. Coming to Canada, he spent a year at odd jobs in Vancouver before taking the caretaker's job at the Cathedral.

In New Zealand . . .

Move Toward Church Union

After three years of investigation, the Anglican Church of New Zealand has decided to take its first definite step toward union with other Churches.

The Triennial General Synod voted to enter into "exploratory conversations" with the joint standing committee on union of the Methodist, Presbyterian, and Congregational Churches, and the Associated Churches of Christ.

At the same time, the Synod voted to establish limited inter-communion with the Church of South India. Formed in 1947, this Church was the first anywhere to result from a union of episcopal and non-episcopal bodies.

Church Plays Provoke Discussion in Norway

Formation of a church dramatic group in Oslo has given rise to a controversy on the justification of the church play.

Writing in the Christian daily newspaper of Oslo, "Vart Land," the Rev. Carl F. Wisløff, rector of the Free Theological Faculty, warns against such dramatic productions which he believes have a weakening and superficial influence on spiritual life.

His article concludes: "In the church the word of God is to be preached, not acted. Do not turn the altar into a stage and our Christian young people into actors."

In reply to this attack, Mr. Finn Jor, director of the newly formed group, drew attention to the fact that church play groups were aware of the problems connected with this type of work.

"It should not be taken to mean that the theatre is to enter the church," he wrote. "Should this happen, we shall immediately cease our activities and admit that we are wrong. The church play must be part of the service of preaching. The moment it does not live up to this requirement it has become a failure."

The weekly "Var Kirke" further defended the use of religious drama in a lead article which pointed out the widespread use of dramatics in churches of other countries.

"Through word and action of the participants," the paper stressed, "the church play should give a living, plastic expression of the Christian message. It means the employment of the language of signs as distinct from the spoken word alone."

The periodical acknowledged that there is a risk in the use of drama which demands "a critical attitude toward both subject material and effects," but added that "there is no form for Christian work without any risk."

First Bishop Named

Dean A. H. Albrektson, 53, a missionary at Mnene, Southern Rhodesia, has been named first bishop of that country's 10,000-member African Evangelical Lutheran Church.

His appointment was announced by the Board of the Church of Sweden (Lutheran) Mission, which earlier had created Southern Rhodesia's first Lutheran bishopric. Dean Albrektson has been serving as the Church's superintendent.

Bishop-elect Albrektson was scheduled to be consecrated by Bishop Helge Ljungberg of Stockholm, who has been in southern Africa on a two-month visit to the Swedish Church's mission fields.

The consecration was one of two planned during the Swedish prelate's trip. The other was that of Bishop-elect Helge Fosseus of Johannesburg, who was recently named to head the Zulu Church.

Establishment of the separate bishopric for Southern Rhodesia came at a time when the Church there is experiencing rapid growth and urbanization. The Swedish mission was started in that country 55 years ago.

ULCA Plans 70 Churches

Organization of 70 new congregations in the U. S., Canada, and Alaska during 1959 is planned by the Board of American Missions of The United Lutheran Church in America, it was announced at the board's quarterly meeting.

Dr. Donald L. Houser, executive secretary, said the expansion would be part of the board's three-year $24,000,000 church extension and building program. He said that 76 new congregations had been established during 1958.

Within the ELC

Church-of-the-Month . . .

Hope, Fargo, N. D.

An eight-month-old congregation, Hope Lutheran in Fargo, N. Dak., has been chosen as February home mission Church-of-the-Month.

This congregation, which will receive aid from the new home missions program, held its first services May 25 under the leadership of the Rev. Henry Roufs. There were 175 persons in attendance at that first worship. In June a Vacation Church School was conducted, in November the first Every Member Canvass.

The establishment of this latest congregation in North Dakota's largest city has been the hope of the laity and pastors of First Church, Fargo, for a number of years. Many of the members of First have transferred their membership to form the nucleus of this new congregation. A four and one-half acre site on North Broadway has been purchased and the first unit, now under construction, will be dedicated on March 18.

For some time 2900 Broadway, the site of the new church, looked lone-some, for it was the last building to the north on its street, a major thoroughfare. But immediately to the south is a new shopping center and a completely filled new homes area. To the west is a new school and another section of new homes, both complete and under construction. To the north lie many acres on which homes will soon be built.

Fargo, a population, transportation, and distribution center for North Dakota and the Red River Valley, welcomes this new congregation.

Information on how you can help establish Hope Lutheran and other new congregations through the Church-of-the-Month club can be obtained from the Department of Home Missions, ELC, 422 S. 5th St., Minneapolis 15, Minn.

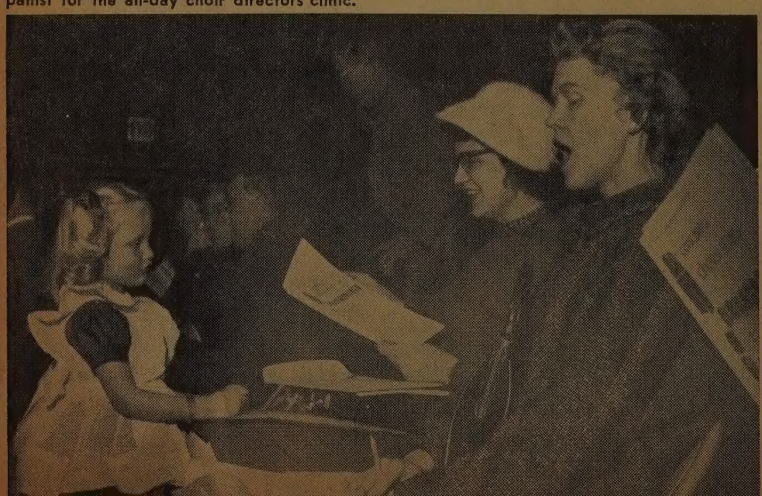
Music Clinic Success

More than 600 church musicians from several states and Canada attended the fourth annual church music clinic conducted last month in Minneapolis by Augsburg Publishing House.

Some 500 choir directors lifted their voices in song all day on Saturday as they rehearsed new music from several publishers. Leaders were Paul Christiansen, director of the Concordia College Choir; Leland Sateren, director of the Augsburg College Choir; Johannes Riedel of the University of Minnesota music staff; the Rev. Johan Thorson, parish pastor of Willmar, Minn.; and Mr. and Mrs. Frank Pooler of Winnetka, Ill. They were assisted at the junior choir hour by the cherub choir of Central Church where the clinic was held.

On Friday evening 250 persons attended the special clinic for church organists led by Paul Manz of Concordia College, St. Paul, Minn.

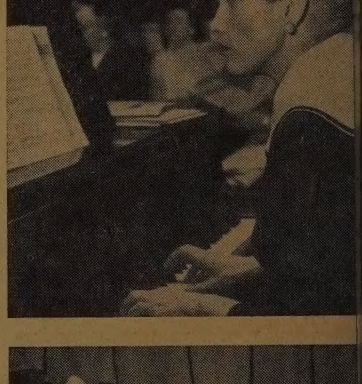
Below: Even children attended the Music Clinic. Julie Hansen, age three, came along with her mother, Mrs. Erling Hansen of West Allis, Wis. Right below: Frank Pooler, music instructor at Winnetka, Ill., enthusiastically directed the group in singing new music. Right above: Mrs. Joyce Hilary, organist at Central Church, Minneapolis, was accompanist for the all-day choir directors clinic.

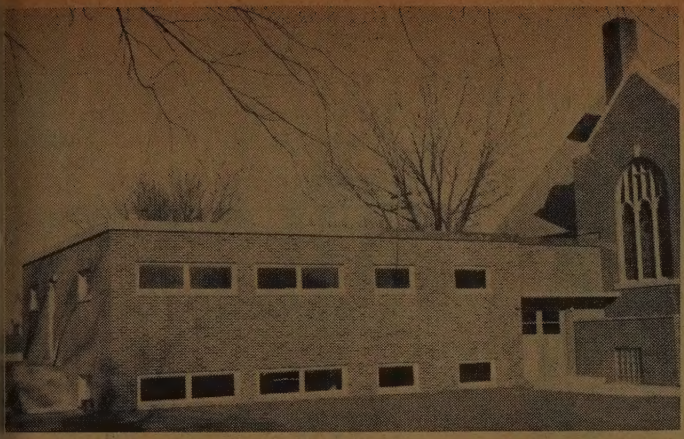


PLC Building Again

A one million dollar building pr gram was adopted and a $50,000 g was received at the annual winter me ing of the Pacific Lutheran Colle board of trustees. The board voted th construction of an administration-cla room building be started next July, a approved preliminary plans for the tw story, 53,000 square foot (floor spac structure. The building will cost abo $875,000, and the other $125,000 w be needed to convert present admin trative and academic areas in Old Ma to residence rooms for men.

The $50,000 gift was from the esta of the late Chris Knutzen, a form board member. This gift, coupled wi a previous gift by Knutzen in t same amount, is the cost of the soc education annex to the College Unio The board voted to call the ann "The Chris Knutzen Fellowship Hall The annex was put into use in Ja uary.





A PARISH UNIT—Shown is the new $29,000 parish education unit dedicated re- y by Wallingford Church, Wallingford, Ia. The Rev. Olaf Holen, assistant to the dent of the South Central district, conducted dedicatory rites. Included in the two-story building are 12 classrooms and a pastor's study. The Rev. Norbert Joli- is pastor.

People

r. J. W. Ylvisaker, president of Lu- College, recently was elected presi- of the National Lutheran Educa- l Conference at its 45th annual ention in Kansas City. The NLEC ade up of 56 institutions of higher ing in the six major Lutheran ds.

iss Carola Haaland, executive sec- y of the National Lutheran Nurses d, has been awarded a special larship by Lutheran Brotherhood rance Society and is now doing uate work at Biblical Seminary in York City.

ne Rev. Dorman Headland of s, Mont., has resigned his parish ccept a call to become assistant or of Central Church, Tacoma, h., the Rev. R. H. Redal, senior or.

he Rev. E. E. Hoff has resigned astor of Christiania Church, Farm- on, Minn., and accepted a call to Chester parish, Chester, Ia.

r. Arthur M. Knudsen has begun work as assistant to the pastor at Savior's Church, Omaha, Neb. Rev. James Otterness is pastor of Savior's.

he Rev. Stanley Olson has resigned astor of Westchester Church, Los eles, Calif., in order to accept a from the Zion Society for Israel.

The Rev. H. R. Romness, formerly of Fergus Falls, Minn., has been installed as assistant pastor at Our Savior's Church, Hibbing, Minn., the Rev. J. B. Stolee, pastor.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm in Cent. Minn. 8 mi. from 2 very good towns; about 3 miles from Lutheran church. Good 4 bedroom house, barn, silo and other bldgs. $60 per acre, easy terms at 4% interest. 599-1A

80 acre dairy and poultry farm fully equipped and stocked. Very productive soil and good bldgs. E Cent. Wis. Near large Lutheran church and good school bus service. 599-2A

Homes

Homestead for sale, Mankato, Minn. 599-3B

Businesses

Excellent business opportunity for qualified piano tuner. Minn. location. 599-4C

Small, modern apt. hotel; downtown location; attractive spacious 2, 3, and 4 rm units; guest rms; office; den; motel size laundry equip. Well planned, well maintained. Easy conversion to Nursing Home if desired. Black Hills, S. Dak. area. 599-5C

WANTED TO BUY

Businesses

Wish to buy small business that meets with Christian principles, or buy in as partner. Have over 20 yrs printing shop exp. and also retail sales exp. 599-6C

FOR RENT

Homes

Widow desires to rent to middle aged couple the south side of dble bungalow, S. Mpls. Near churches and bus line. 599-7B

Reg. nurse has 2 or 3 rooms for rent. Would like elderly couple unable to maintain own home. S. Mpls. 1 block to bus. Close to Lutheran church. 599-8B

POSITIONS WANTED

St Olaf College student completing sophomore yr, desires to find employment as parish secretary in Lutheran church. Exp. in LDR and Luther League work. 599-9D

Woman desires position as business administrator in Twin Cities Lutheran church. Trained and experienced in professional fund raising; personnel; supervisory work; office management, etc. 599-10D

Woman desires day work or baby sitting in Twin Cities. Also available for child care while parents vacation. 599-11D

Experienced lady desires position as organist in Lutheran church in Mpls. 599-12D

Urgently in need of teaching position. Will graduate in late Jan. from Luther College, Majored in social studies and physical education. Married, one child. 599-13E

Middle aged couple desires job as caretaker in rest home for aged or nursing home. In Minn. or Wis. Prefer private living qtrs. Some experience. 599-14E

Woman with 20 yrs experience desires parish secretarial job in Lutheran church. No particular area. 599-19D

HELP WANTED

Opportunity for woman desiring good home to be companion to a widow in E N. Dak. Comfortable, modern home plus some compensation. 599-15F

Middle aged housekeeper wanted for motherless home with 2 sons. W Minn. town. Good arrangements for weekends and vacation. Ability to drive car helpful. 599-16F

Single or married man needed immediately for farm and dairy work. Salary dependent upon qualification. Housing available and paid vacation and sick leave, group insurance. Children's Home in S. Dak. 599-17G

Middle aged man with family, experienced dairy man to operate a 220 acre farm in S Wis. To work on commission basis. 599-18G

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"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

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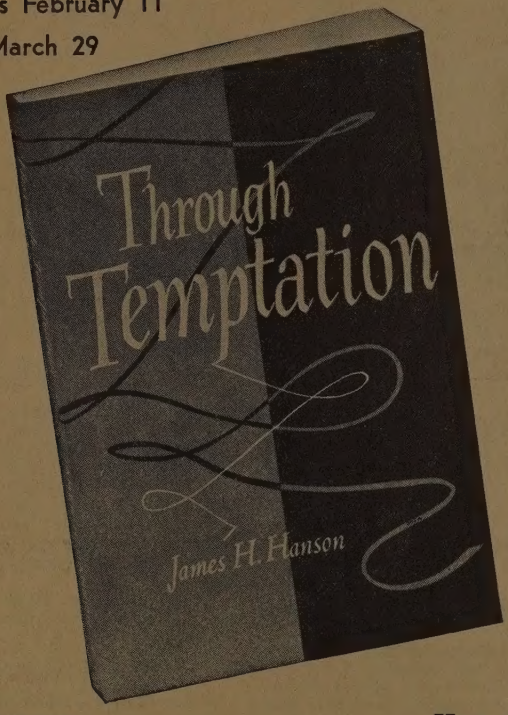
Easter is March 29



Lenten Meditations for 1959

Through Temptation

BY JAMES H. HANSON

What is the real nature of temptai
Why does it come to "Christians o
How may a Christian deal with it?

These are appropriate questions to con
during Lent, for Lent commemorates Christ's
days of fasting and temptation. According to
author, Christ's temptation in the wilderness offer
clue to the meaning of temptation in our own li
and the way in which a person may overcome i

86 pages paper bound $
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Temptation's Hour
The Grace of Abandonment
When God Is Not So Real
More Than Faith
The Kingdom of Man
A Kingdom, Not Our Kind
The Signature of Life

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The Author

James H. Hanson is pastor of Z
Church in Glendive, Montana. O
young ministers of The Evange
Church, he is a graduate of St.
Northfield, Minnesota, and Luther
Seminary, St. Paul, Minnesota.